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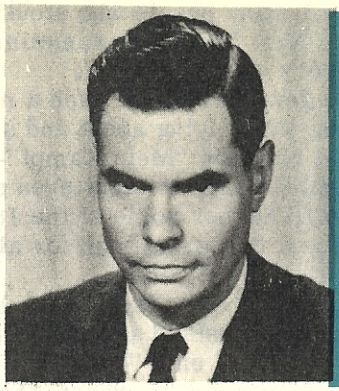
the Rockwell Report



AN INTERVIEW WITH ADOLF HITLER

Official Publication of the American Nazi Party

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I find many people who stoutly support the American Nazi Party are sometimes, nevertheless, a little leery of Adolf Hitler.

The Jews have done such a monumental and staggering job of lying about and smearing Adolf Hitler and his book "Mein Kampf"--and so few people have actually READ it--that even some of our supporters still harbor some of the Jew mud that has been slung at this great man for almost four decades now.

For years, because it is so hard to get people to read and understand a complex book like "Mein Kampf," I worked on a "digest" of "Mein Kampf" which would attempt to present the "meat" of the book in capsule form for those who wouldn't, or couldn't, read the book itself.

I am still determined to perform this very necessary task--particularly to publish Hitler's masterful analysis of the Jewish race and the need for respecting nature and racial separateness.

But our means are so pitifully inadequate that it will be impossible to accomplish this task in the next year or so.

However, in regular study of the magnificent thoughts in this great book, I have discovered some things very wonderful and surprising: along with the stupendous passages of ordered reasoning in "Mein Kampf," there are short sentences which brilliantly answer most of the questions one might ask Adolf Hitler in a newspaper interview.

So I tried an experiment. I wrote out the questions and then hunted up the answers.

They fit perfectly!

So here is an "interview" with Adolf Hitler, with each question answered IN HIS OWN WORDS! (Stackpole Sons edition of "Mein Kampf," New York, 1939.)

* * * * * * * * *

Q. Why are you against race-mixing and equality?

A. Every cross-breeding between two creatures not of exactly the same level produces a result intermediate between the levels of the two parents. That is to say, the offspring will indeed be on a higher level than the racially lower one of its parents, but not so high as the higher one. Consequently in battle it will eventually succumb to the latter. That sort of mating runs counter to Nature's will to breed life upwards. This is accomplished not by uniting superiority and inferiority, but by the complete victory of the former. The stronger must rule; it must not unite with the weaker, thus sacrificing its own stature. Only the born weakling can think this cruel, and that is why he is a weak and defective man; for if this law did not hold, any conceivable evolution of organic living things would be unthinkable.

The consequence of this instinct for race purity (universal throughout Nature) is not only the sharp outward demarcation of the separate races, but their homogeneous nature within themselves. The fox is always a fox, the goose a goose, the tiger a tiger, etc., and the only possible difference is in varying degrees of vigor, strength, understanding, cleverness, endurance, etc., among individual specimens. But we shall never find a fox which by disposition has excesses of humaneness toward geese, just as there is no cat with a friendly affection for mice.

Here too the battle goes on less because of any native hostility than from hunger and love. In both cases Nature watches with calm, nay with satisfaction. The struggle for daily bread vanquishes the weak, sickly and undecided, while the contest of the males for the female reserves the right or at least the opportunity of propagation for the healthiest individuals. Always struggle is a means to improve the health and stamina of the species, and thus a cause of its evolution.

By any other process all development and evolution would cease, and the very reverse would take place. For since numerically the inferior always outweighs the best, given equal opportunities of survival and propagation the worst part would increase so much faster that eventually the best would be crowded into the background. A correction in favor of the better individual must therefore be undertaken. Nature takes care of this by subjecting the weaker part to such hard living-conditions that they alone suffice to restrict the number, and by not allowing the remainder to increase indiscriminately, but making a new, ruthless selection according to strength and soundness.

But little as Nature wishes a mating of weaker with stronger individuals, still less does she want the fusion of a higher with a lower race, since otherwise the whole labor of selective evolution, perhaps through thousands of years, would be set at naught.

Historical experience offers us countless examples. It shows with alarming plainness that every mingling of Aryan blood with inferior races results in the end of the sustainer of civilization. North America, whose population consists overwhelmingly of Germanic elements, which have mingled very little with inferior colored peoples, can show a very different sort of humanity and culture from Central and South America, in which the predominantly Latin settlers mingled, sometimes on a large scale, with the aborigines. This one example alone clearly and distinctly shows us the effect of racial mixture. The racially pure and more unmixed Teuton on the American Continent has arisen to be its master; he will remain master so long as he too does not succumb to blood-defilement. (p. 277-279)

Peoples that do not recognize and respect the importance of their racial foundation are like men who would train the qualities of greyhounds into poodles, not understanding that the speed of the greyhound and the teachability of the poodle are qualities not taught but inherent in race. (p. 328)

Q. But many Negroes have become lawyers, doctors, etc.

A. It never dawns on the degenerate middle-class world that this is truly a sin against reason--that it

is criminal madness to train a born half-ape until one believes one has made a lawyer of him, while millions of members of the highest of civilized races must remain in a position altogether unworthy of them; that it is a sin against the will of the Eternal Creator to let hundreds and hundreds of thousands of his most gifted creatures decay in the modern proletarian bog while Hottentots and Zulus are being gentled for intellectual professions. For animal-training it is, just as with the poodle, and not "scholastic" education. The same care and pains spent upon intelligent races would equip every individual for similar achievements a thousand times more quickly. (p. 416)

Q. But Negroes are citizens!
A. The whole process of acquiring citizenship is quite like that of joining an automobile club, for instance. The man sends in his credentials, they are passed upon and seconded, and one fine day he is informed on a slip of paper that he has become a citizen--and the information is even put in a humorous and jocose form. The particular Zulu in question is told: "You have hereby become a German."

This conjuring trick is accomplished by a State President. What Heaven could not attempt, one of these Theophrastus Paracelsuses does in the turn of a hand. One scratch of the pen, and a Mongolian ragamuffin is suddenly turned into a real "German." (p. 424-425)

Q. Well then, do you advocate slavery?
A. The least beautiful thing that can exist in human life is and must be the yoke of slavery. (p. 179)

Q. It is always charged that you are for an "all-powerful state." Is this true?
A. State authority cannot exist as an end in itself, or every tyranny in the world would be sacred and untouchable.

If by governmental means a nationality is being driven to its destruction, the rebellion of that nationality's every member is not merely a right, but a duty.

But the question of when such a condition exists is decided not by theoretical treatises, but by force--and by success.

Of course every governing power claims the duty of preserving state authority, no matter how bad, and though it betray the interests of a nationality a thousand times over. In fighting down such a power, therefore, in winning freedom or independence, the peoples' instinct of self-preservation will have to use the same weapon by which its adversary attempts to maintain itself. That is to say, the battle will be carried on by "legal" means so long as the power which is being overthrown also employs them; but there must be no hesitation in using illegal means if the oppressor also resorts to them.

In general it must never be forgotten that the highest purpose of man's existence is not the maintenance of a state, let alone of a government, but the preservation of his own kind.

Let that be in danger of suppression or destruction, and the question of legality is but subordinate. Then, though the methods of the ruling power be a thousand times "legal," the self-preservation of the oppressed is always the noblest justification for a struggle using any and every weapon.

Only because that statement is recognized as true does this earth's history show such tremendous examples of wars of independence against inward or outward enslavement of peoples.

The law of humanity is above the law of the state.

But if a people is defeated in its battle for the rights of man, that means simply that in the scales of Fate it weighed too lightly to have the good fortune of survival in our mundane world. For anyone who is unready or unable to fight for his life has already been marked for extinction by an eternally just Providence. The world is not for cowardly peoples. (p. 101-102)

The state is only a means to an end and its end is the preservation of the racial existence of men. (p. 370)

The state is not an end, but a means. It is indeed indispensable to the formation of a higher human civilization, but it is not the cause. The latter consists exclusively in the existence of a race capable of culture. (p. 379)

For in the long run, government systems are maintained not by pressure of force, but by faith in their goodness and in the truthfulness with which they uphold and promote the interests of a people. (p. 275-276)

The state is the means to an end. This end is the preservation and advancement of a community of physically and spiritually similar living creatures. This preservation itself includes, firstly, subsistence as a race, and thus permits the free development of all the powers slumbering within that race. Of these powers part will always be devoted primarily to the preservation of physical life, and only what remains goes to assist in further intellectual development. But as a matter of fact the one is always indispensable to the other.

States that do not serve this purpose are mistakes, nay monstrosities. The fact of their existence does not alter this, any more than the success of a crew of buccaneers can justify piracy. (p. 381)

The merit of a state cannot be assessed by the cultural level or the importance of this state's power in relation to the rest of the world, but only by the degree of merit of this institution for the nationality in question. (p. 382)

The state is not substance but form. (p. 382)

Q. But everybody believes you are for regimentation and against individualism!
A. Mankind's salvation has never been in the masses, but in its creative minds, who thus in reality must be described as the benefactors of the human race. It is

to the interest of the community to assure them of the preponderant influence and to facilitate their efforts. Unquestionably these interests are not satisfied and not served by the rule of the masses (which are neither experts nor possessed of thinking power, and certainly are not Divinely endowed), but only by the leadership of those whom Nature has equipped with special talents for the purpose. (p. 432)

Marxism appears as the pure essence of the Jew's attempts to eliminate the dominating importance of the personality in every field of human life, replacing it by the number of the masses. (p. 433)

Q. Then you are against democracy?
A. Yes. The democracy of the West today is a forerunner of Marxism, which without it would be quite unthinkable. It alone gives this world plague the soil on which the pestilence may spread. (p. 86)

Q. Well then, what do you conceive as being the "state"?
A. The state has nothing whatever to do with any particular economic concept or development. It is not a union of economic contracting parties within a definite limited area to perform economic tasks.

It is the organization of a community of physically and spiritually similar living beings, the better to make possible the preservation of their species as well as the attainment of the goal which Providence has set for their existence. That and that alone is the purpose and meaning of a state. The economic system is but one of the many means necessary to attain this goal. It can never be the cause or purpose of a state unless from the beginning it rests on a wrong, because unnatural, basis. That is the only explanation for the fact that the existence of a state as such need not even presuppose any definite territorial limitations. This is necessary only for peoples which desire to assure the sustenance of their own species on their own resources, that is, which are ready to decide the battle of existence by their own labor. Peoples which succeed in creeping in among the rest of mankind like drones, letting the others work for them under various pretexts, can form states without any definitely bounded life-room of their own. This is true particularly of that people from whose parasitism, today more than ever, the whole of honest humanity is suffering--Jewry.

The Jewish State has never been spatially limited, but universally unlimited in territory, while limited to the inclusion of one race. Hence this people has always formed a state within the states. It is one of the most brilliant tricks ever invented to have this State sail under the colors of a "religion," and thus to assure it of the toleration which the Aryan is always ready to allow to a religious persuasion. For the Mosaic religion is in fact nothing but a doctrine for the preservation of the Jewish race. This is why it includes almost every field of sociological, political and economic knowledge which could possibly serve that purpose. (p. 152-153)

Q. Are you against the Christians?
A. The religion of love is in its effect only the pale reflection of the will of its Noble Founder; but its importance is in the tendency which it attempted to impart to the general development of human culture, ethics, and morals. (p. 208-209)

The Jew's life is of this world alone, and his spirit is inwardly as foreign to true Christianity as his nature was two thousand years ago to the great Founder of the new teaching Himself. He, it is true, made no secret of His disposition toward the Jewish people, and even resorted to the whip if necessary to drive out from the Lord's temple this adversary of any real humanity, who then as always saw in religion only a means for a business livelihood. But of course Christ was nailed to the cross for this, while our present party Christianity lowers itself in elections to beg for Jewish votes, and afterward tries to hatch political skulduggery with atheistical Jewish parties--and against its own nationality, at that. (p. 298)

The Nazi Party regards both religious denominations as equally valuable supports for the existence of our people, and therefore attacks those parties that try to degrade this foundation of our body politic's religious and moral buttresses into a tool of their party interests. (p. 335)

By helping to raise man above the level of a mere animal existence, faith, in fact contributes to the consolidation and securing of his existence. Cut off his religious training and thus the religious and doctrinal, but in practical importance, moral and ethical, principles which it supports, and the result will be apparent in a grave weakening of the foundations of his existence. In other words we are safe in saying not only that man lives to serve higher ideals, but that these higher ideals in turn are the essentials for his existence as a man. Thus the circle is complete. (p. 367)

How infinitely materialistic and ignoble is this whole system! People no longer strive to do their best for the race to come, but let things go as they will. Our Churches, too, sin against the Lord's image, whose importance they are the first to emphasize; this is quite in line with their present activity, which keeps talking of the spirit, and lets its possessor, man, sink into a degenerate proletarian. And in face of this, people gape stupidly at the ineffectiveness of the Christian faith in their own country, at the horrible "Godlessness" of this physically botched and hence spiritually tattered pack of ragamuffins, and try to find recompense in the blessings of the Church among Hottentots and Zulus. While our European peoples, praise God, are falling into the condition of physical and moral outcasts, the pious missionary travels to Central Africa, and sets up negro missions so that our "higher culture" may turn healthy, if primitive and low-grade human beings into a corrupt brood of bastards even there.

It would accord far better with the spirit of this world's noblest Man if, instead of annoying the negroes with missions that are neither desired nor understood,

our two Christian Churches would teach Europe, kindly but seriously, that in the case of not wholly sound parents it is a work more pleasing to God to take pity on a healthy little poor orphan, giving him father and mother, than to bring into the world a sickly child of one's own, which would only cause suffering and misery to itself and the rest of the world. (p. 390-391)

Q. But you have said there are hundreds of disloyal Protestant ministers. Doesn't this show that you are against the church?

A. No. If we compare the greatness of the church's visible organization with the average imperfection of men in general, we shall have to admit that the proportion of good to bad is better there than almost anywhere else. No doubt there are among the priests themselves those whose holy office is but a means for the satisfaction of political ambitions, yes, who amid the political battle forget in an often more-than-regretable fashion that they are after all the guardians of a higher truth, and not defenders of lies and slander; but for every one such unworthy figure there are a thousand and more honorable shepherds of souls faithfully devoted to their mission, who stand out like little islands from the general slough of the present corrupt and untruthful age.

I do not and must not condemn the Church as such if some corrupt creature in priest's garb chances to go wrong in some morally unclean fashion; no more do I if some other one among many befouls and betrays his nationality--particularly in an age when that is an absolutely every-day matter. Today especially we should not forget that for one such Ephialtes there are thousands who feel the misfortunes of their people with bleeding hearts, and who, like the very best in our nation, long for the moment when Heaven will once more smile upon us. (p. 119-120)

So long as religious problems do not, like an enemy of the people, undermine the morals and ethics of one's own race, political parties have no business to meddle with them; just as religion should not identify itself with political party mischief.

If ecclesiastical dignitaries use religious institutions, or even doctrines, to injure their own nationality, we must never follow them on this path to fight them with their own weapons.

To the political leader, the religious beliefs and institutions of his people must be sacrosanct; otherwise he has no right to be a politician, but will become a reformer if he has the stuff for it.

Any other attitude, particularly in Germany, would lead to catastrophe. (p. 120-121)

Q. Well then, why do you not permit a religious approach to our political struggle?

A. Anyone who thinks he can arrive at a religious reformation by way of a political organization shows only that he has not the faintest notion of the growth of religious ideas or teachings and their results in the Church.

Here one really cannot serve two masters. And make no mistake: I believe the founding or destruction of a religion is a far greater matter than the founding or destruction of a State, let alone of a party. (p. 118-119)

Q. Are you against unions?

A. The contrary is nearer the truth. If union activity envisages and attains the goal of improving the position of a class that belongs to the pillars of the nation, its effect not only is not hostile to state or fatherland, but is "national" in the truest sense of the word. It is helping, after all, to lay the social groundwork without which no generally national education is thinkable. It deserves the highest credit for destroying social cancers by attacking both intellectual and physical bacilli, and thus contributing to the general health of the body of the people.

The question of the unions' necessity, therefore, is really superfluous.

So long as there are among employers persons with little social understanding, even with a faulty sense of justice and propriety, it is not merely the right but the duty of their employees (who after all form a part of our nation) to protect the public interest against the greed or unreasonableness of individuals; for the preservation of honor and faith in a nation is a national interest just as much as the preservation of the people's health. (p. 57-58)

But within a few decades the Communists' practiced hands had turned the unions from a means of defending human social rights into an instrument for destroying the national economy. (p. 59)

Therefore, for the National-Socialist trades-union the strike is not a means for destroying and making unstable the national production, but rather serves to increase and improve it, by fighting all those imperfections which, on account of their anti-social character, hinder the economic productivity and thereby the existence of the people as a whole. For the capacity for work of an individual is always fundamentally related to the general legal and social position which he occupies in the economic process, and which alone makes him recognize the necessity of making this process a prosperous one for his own advantage.

The National-Socialist employee must know that the prosperity of the national economic structure means his own material welfare.

The National-Socialist employer must know that the happiness and contentment of his employees are the basis for the development of his own economic power.

National-Socialist employees and employers are both representatives and solicitors for the entire community of the people. (p. 582)

Q. Do you believe in a regimented economy or free enterprise?

A. Experience has proved that the individual capacity for work is increased much more by according far-reaching liberty than by force.

Q. Perhaps all this is good, but you are a FANATIC! Why not be more moderate and careful?

A. The greatest upheavals in this world would not

have been thinkable if their driving force had been merely the middle-class virtues of peace and good order, instead of fanatical, nay hysterical passions.

Assuredly this world is moving toward a great upheaval. And the one possible question is whether it will turn out for the good of Aryan humanity or the profit of the wandering Jew.

By appropriate education of youth the race-Nationalist state will have to see to the preservation of a generation ripe for the last and greatest decisions on the globe.

The people that first travels this road will be victorious. (p. 413)

Q. But why use the name "Nazi" and such brutal methods?

A. Only a storm of hot passion can change the fate of peoples; and passion can be aroused only by a man who himself bears it within. Passion alone can give to its chosen vehicle the words which like hammer-blows will open the gates to a people's heart.

But a man whom passion fails, and whose mouth is closed, has not been chosen by Heaven as a messenger of its will.

Let writers stick to their ink-pots to do "theoretical" work, if their intelligence and ability will let them; for leaders they are neither born nor chosen.

A movement with great aims must, therefore, be anxiously alert to keep its connection with the common people. Every question must be considered from that standpoint and decided with that view.

Furthermore it must avoid anything which might reduce or even slightly weaken its ability to influence the masses, not for any "demagogic" reason, but because of the simple fact that without the mighty force of a people's masses no great idea, however noble and exalted, can possibly be realized.

Harsh reality alone must determine the path to the goal; unwillingness to go by disagreeable roads in this world only too often means abandoning the goal; this one may or may not be willing to do. (p. 112)

But this quite aside, it shows the small thinking-power of our so-called intelligentsia that they suppose a condition which could not prevent the rise of such a pestilence as Marxism can now still find it possible to recover what has been lost. (p. 175)

Marxism will march along with democracy until by indirect means it succeeds in getting for its criminal aims the very support of that national intellectual world which it has marked for extermination. But if it became convinced today that in the witches' cauldron of our parliamentary democracy a majority might suddenly be brewed which would furiously go after Marxism--even if only on a basis of a numerical majority entitling it to legislate--the parliamentary thimble rigging would be over with in an instant. Instead of appealing to the democratic conscience, the standard-bearers of the Red International would then send out a fiery summons to the proletarian masses, and their struggle would move at one jump from the stuffy air of our Parliament-chambers into the factories and on to the streets. Democracy would be done for at once; and what the intellectual ability of these apostles of the people has failed to accomplish in the Parliament, the crow-bar and sledge-hammer of excited proletarian masses would achieve in a flash, just as in the fall of 1918; they would teach the bourgeois world with crushing force the madness of imagining that one can resist the Jewish world-conquest with the methods of Western democracy.

As aforesaid, it requires a devout spirit, when faced with such an opponent, to bind oneself to rules which for him exist only as an imposture and for his own profit, and are thrown overboard the moment they are no longer to his advantage.

In all parties of so-called bourgeois orientation the whole political struggle actually consists only of a scramble for individual seats in Parliament, in the course of which attitudes and principles are thrown overboard like sand ballast as expediency dictates; naturally their platforms are also arranged accordingly, and their strength measured--though in reverse--by that scale. They lack that great magnetic attraction which the great masses will follow only under the irresistible impression of great and outstanding principles and of the convincing force of unqualified faith in these, along with the fanatical fighting courage to be answerable for them.

At a time when one side, armed with all the weapons of a world-concept, even though it be criminal a thousand times over, prepares for onslaught on an existing order, the other side can successfully resist only if it garbs itself in the form of a new (and in our case political) faith, and exchanges the catchword of weak and cowardly defense for the battle-cry of bold and brutal attack. (p. 364-365)

A world-concept full of hellish intolerance cannot be shattered except on an idea impelled on by a similar spirit, defended by the same intense will, but at the same time pure and absolutely true in itself. (p. 440)

Q. Did you ever want to fight England?

A. If European soil was wanted, by and large it could be had only at the expense of Russia; the new Empire must have returned to march the road of the ancient Knights of the German Order, to give sod to the German plow by the German sword, and to win the daily bread of the nation.

For such a policy as this there was but one ally in Europe--England.

Only with England covering our rear could we have begun a new Germanic migration into Communist Russia. Our justification would have been no less than the justification of our forefathers. None of our pacificists refuses the bread of the East, although the first plow-share was once a sword!

No sacrifice should have been too great in winning England's friendship. We should have given up all thoughts of colonies and sea power, and avoided competition with British industry. Here only absolute clear-sightedness could bring success--abandonment of a German navy.

JEW AGENTS SMEAR

In spite of the extreme length of this ROCKWELL REPORT, there are two notes which I must append.

Our brutal, uncompromising and often bloody fight against Jew race-mixing traitors is so frightening to most sneaky "right wingers," that right wing groups are now USING the American Nazi Party and my person to try to "hurt" each other in the wretched and jealous squabbling which has been going on among right wing "leaders" for 40 years.

I have already covered in the STORMTROOPER the disgraceful abandonment by the John Birch Society of its own members who set up a patriotic book shop in Boston--just because the Boston kikes "tied me in" as a FRIEND of the owner of the store!

Now Buckley and some good patriots in New York, who should know better, are trying the same rotten trick on a New York doctor, named Allen Larson, whom I happen to know personally.

Larson has come up with the brilliant idea for the right wing of a "National Committee to Clear the Name of Senator Joe McCarthy."

A working agent of the non-sectarian Anti-Nazi League (the Jew hatchet organization), planted the fear in right-wing organizations that Dr. Larson is working for me.

In spite of his vicious, lying attacks on me, I think Buckley sincerely believed these Jew-planted rumors when he printed them in National Review in an effort to smash Dr. Larson's patriotic committee for Senator McCarthy.

But the motives don't matter.

The agents of the enemy have once again been successful in dividing and weakening us and preventing our side from doing something hugely effective!

And all of this comes from a half-Jew married to a Puerto Rican negress in New York who poses as a "nationalist."

NEWS OF UNION SQUARE

Hundreds of people cannot help wondering what has happened to our plan to march victoriously into Union Square in New York City. We fought all the way up to the U. S. Supreme Court to win that right and we have no intention of missing this golden opportunity to show the world the difference between how New York's Jews treat a native American patriot and how they welcomed the Soviet butcher, Khruschev.

THE JEWS GOT A WARRANT OUT AFTER ME FOR "DISORDERLY CONDUCT" FOR THEIR VICIOUS ATTACK UPON ME IN THE NEW YORK SUPREME COURT, WHICH WAS TELEVISED ALL OVER THE WORLD.

The warrant was obtained by a New York Jew assemblyman who was kicking me and hitting me and inciting his fellow Jews to murder me, and the Jew judge who signed this travesty is up for taking bribes.

Now ordinarily, this would be no problem. I would simply go up there, stand trial and have their ridiculous Jew "case" thrown out of court, as all their previous "cases" against us have been.

But in this instance, unlike all other New York warrants, the police have been ordered not to take me to the nearest precinct for booking, but specifically to the "Tombs" in the middle of New York's Communist lower East Side.

It should not be necessary to paint a picture for any thinking person as to the reason for this particular order of the Jews. The "Tombs" are full of New York's toughest felons and gangsters, like the almost 100% Jewish membership of Murder, Inc.

Even though the charge itself is a travesty, by having a Jew judge set astronomical bail, and making a deal for leniency with any of the felons and Jew gangsters in whose cell I may be placed while awaiting trial, it can be arranged for me to "fall out of bed," "bump into doors," or even "commit suicide."

I am not afraid to die fighting for this Holy Cause, as even the Jews admit by now. I have proved this again and again and will do so once more in Union Square, but in the meantime, walking into the Jewish tiger's mouth to be eaten alive for nothing, is something else again.

It took us almost two years to win from the U.S. Supreme Court our right to speak in Union Square; and I almost got killed fighting in the riot in the court room itself. For almost a year now we have been engaged in legal maneuverings to make it possible for me to survive this Jew warrant in the "Tombs" long enough to have the case legally thrown out.

If we had any kind of money at all, this would have been easy the day the Jews started this legal skulduggery. But, as usual, we have had to do it almost without funds. However, with the help of a courageous lawyer in New York, we are now assured that within two or three weeks at the most, we will be in a position to tear up the Jew warrant and make them eat it.

As soon as this warrant is disposed of, so that I can get to Union Square without being arrested crossing the state line, the world will see an object lesson in Jewish "love," "tolerance" and "brotherhood" which will shake ugly old Ben Gurion right out from under his beenie.

Don't lose the faith. We haven't.

SMUGGLED OUT OF PRISON

NATIONAL SOCIALISM SPANS THE ATLANTIC

On a most memorable morning in July of last year, I waited at an Irish airport for a flight from Boston, U.S.A., to arrive; hoping it would bring an important visitor to us, but fearing that the acute difficulties involved in the journey would prevent him appearing.

Down out of the clear bright sky came the plane. Out came the passengers. In vain I scrutinised them from the airport balcony. The exodus seemed complete when, finally, two more persons appeared, and, to my delight, I recognised one of them – the tall slim figure with sun glasses – for Commander Lincoln Rockwell of the American Nazi Party.

This for me was an historic moment. Commander Rockwell had said he would come over to foster co-operation, and, despite all obstacles, he had kept his trans-Atlantic appointment. Out of the gesture of faith embodied in his journey, and the close understanding resulting from the ensuing personal contact, a lasting

("National Socialism Spans the Atlantic" P.2)

bond was created between the American Nazi Party and the National Socialist ~~Party~~ Movement. This is the bed-rock on which is being built the World Union of National Socialists – the most promising unifying development in our cause since the lamentable Second World War – and in this I count it a pleasure and privilege to serve under Commander Rockwell as his deputy.

In the action-packed period of his stay in Britain, my comrades and I came not only to like Commander Rockwell as a congenial companion, but to admire him as a dedicated leader of men. We over here will never forget those days when he was not only our guest, but one of us in the successful adventure of beating the ban imposed on him by our Jew-dominated regime. We not only talked together. We campaigned together, and it is because of this that our comradeship-in-struggle is firm and deep founded and dynamic.

("National Socialism Spans the Atlantic") P.3

This was confirmed to me in a moving manner when recently, here in prison, I opened a newspaper one day and read that stormtroopers of the American Nazi Party had, 3,000 miles away, picketed the British Embassy in Washington in protest at the imprisonment of myself and my three top officers. What a wonderful feeling that news gave me – the news of a living demonstration of National Socialist solidarity spanning the ocean; more effective than a million words of exhortation on the subject!

The World Union of National Socialists, founded during Commander Rockwell's visit to Britain, reflects the immediate and complete agreement between us that ours is a world struggle against a world-wide enemy, and accordingly the National Socialists of the world must unite in one global movement if they are to survive and to triumph. Transcending

("National Socialism Spans the Atlantic") P.4

nationality, all National Socialists everywhere must come to feel and act as National Socialists first. They must come to see that, wherever in the world there stands a National Socialist, there stands a comrade with whom, regardless of nationality, they have infinitely more in common than an opponent of their own nationality. From London to Arlington and throughout the world the motto must be: One for all and all for one. Providing this unity of spirit and action is achieved, I believe that, despite everything which at present stands against us, National Socialism can and will be ultimately victorious in America, in Britain and all over the world.

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7th January 1963

Colin Jordan